لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

April 1964

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ROR

EDITORS

S. D. AHMAD M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Ahmadiyya Movement was founded in 1889 by Hazrat Mirza Ghulam Ahmad of Qadian, India. He declared that God had conferred upon him the dignity of Prophethood. He claimed that he had received this blessing through being a perfect follower of the Holy Prophet. He claimed to be the Promised Messiah and Mahdi and the Expected Messenger of all the religions of the world. He explained that God had raised him for the purpose of re-establishing the dominion of Islam and to shed light upon the true teachings of the Holy Quran. With him, in fact, had started a new era, the renaissance of Islam.

One startling historical disclosure he made, was that Jesus Christ had escaped death at the crucifixion and had subsequently travelled to Kashmir, where his tomb still exists at Srinagar.

When Hazrat Ahmad published his claims and the revelations received by him, he encountered a severe storm of opposition from all quarters and all communities. In spite of this opposition God began to strengthen his voice and people began to follow him. At the time of his death in 1908, he had gathered around him a group of faithful and staunch followers, not only in India but also in other countries, numbering hundreds of thousands.

After his death in 1908, he was succeeded by the Late Hazrat Maulvi Nuruddin Sahib as his First Khalifa. At his death in 1914, Hazrat Mirza Bashiruddin Mahmud Ahmad, the Promised Son of the Promised Messiah, was elected as his second Khalifa.

He particularly undertook a vast programme of the propagation of Islam, and under his guidance, the Movement is carrying on vigorous missionary activities throughout the world. There is now a network of Ahmadiyya missions in almost every free country.

Any information or literature about *Ahmadiyyat* can be had from the Ahmadiyya missions in different parts of the world or direct from :

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This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept any responsibility for views expressed by contributors.

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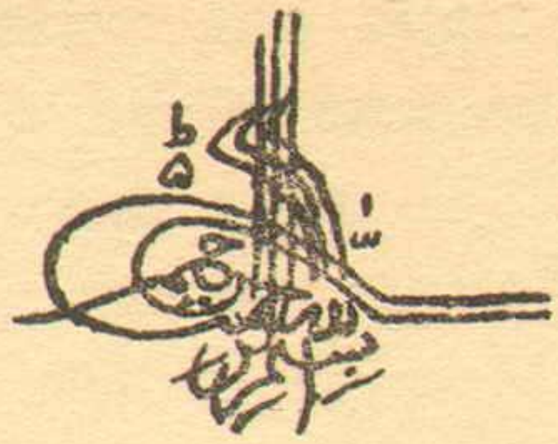

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A Verse from the Holy Quran

الحمدلله رب العالمين

"All praise belongs to Allah, Lord of all the worlds". (1 : 2).

Before the advent of Islam, every nation received guidance from God in accordance with its particular needs and requirements, and according to the mental status of its individuals in a particular age. Thus a revelation sent to one nation was not sent to another nation living in another part of the world or the same nation after a period of time had elapsed. And it should, naturally, be so. Because as yet the human mind had not fully developed. Some nations had attained to a stage or standard of development not attained by others. Accordingly, God sent a revelation to each country in accordance with the stage of development to which its national mind had attained.

The advancement of the human race, the development o human mind and the improvement in the means of communications and consequently the annihilation of distances between the different countries of the world, caused the human mind to appreciate the need of a universal message to guide man in all

the different situations of his life. Man has realized the fundemental oneness of human race and the unity of their Lord and Master, their Guide and Creator ; and has consequently felt the need of a teaching which would be sent to the whole of mankind and not to any particular nation. Thus in accordance with the need of the time God sent a Message to mankind through the Holy Prophet of Islam. The Message at the very beginning declares :

الحمدلله رب العالمين

"All praise belongs to Allah, Lord of all the worlds".

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It declares that the period of separate revelation cofined to separate nations has come to an end and that God, instead of being merely the God of Israel or of Brahma, is in fact, the Lord of whole mankind, and that He is now going to bestow a universal revelation upon the world. It speaks of God, Who is the Lord of all the worlds, Who is the Creator of all the creations, to Whom all manner of praise is due, Who sustains all people and all countries. If it is true that this world has been created by One God and that He is equally interested in all people and all countries, then it is necessary that these different people and different beliefs should unite into one people and one belief and demonstrate the oneness of God and promote the ultimate purpose for which mankind has been created. Now which teaching fulfils this purpose ? The Bible does not, because it talks only of the God of Isreal. Nor Zoroaster, because his message is addressed exclusively to the people of Persia. Nor the Vedas, because the Shudras—original inhabitants of India—were strictly forbidden even to listen to the Vedic recitation. Nor does Buddha fulfil this purpose because, according to him, his message was confined to India only. Nor does the teachings of Jesus fulfil this purpose because Jesus clearly says :

"I am not sent but unto the lost sheep of the House of Israel". (Matt. 15 : 24)

It is the religion of Islam which unites all the different nations of the world and establishes a fraternity undreamed of by earlier prophets or religions. It was Arabia which was destined to be the final scene of Prophetic law-giving and the message of its great Prophet was destined to be final and uni-

versal. The Prophet of Islam came last of all and therefore he came not for any particular nation, not for Arabs only but for all mankind. He came to bless all and to lead all to their goal. The teachings and the Message that he brought to the world is perfect in every respect. The guidance revealed through him aims at the formation of a society in which all are equal, it aims at a complete reformation of man. It recognises no distinctions of creed or colour. While the object of earlier scriptures had been to root out a few vices from among a particular community, the object and aim that the Holy Quran has set before itself is to furnish a true remedy for all kinds of evils and to give directions for the guidance of all, and for all times to come.

Of all the prophets of the world it is the Holy Prophet of Islam who declared :

> O, mankind, truly, I am a Messenger to you all from Allah.

And of all the scriptures it is the Quran alone that gives one Prophet and one Religion to all mankind, and invites all the people living in this world—whether in the east or in the west—to sing one common hymn :

الحمدلله رب العالمين

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> "All praise belongs to Allah, Lord of all the worlds".

Glimpses Beyond the Grave

Bashir Ahmad Orchard

"Treat this day as if thy life had already been spent, and this were an extra day granted thee by special favour of the Almighty. What can be greater folly than to lose it?"

(*Imam Abu Hamid Muhammad Al-Ghazali*)

Belief in the existence of the Hereafter is a cardial doctrine of Islam. Disbelief in it is tantamount to a denial of Islam (5 : 70). Nevertheless mere belief is not sufficient to satisfy the yearnings of the zealous Muslim who is anxious to acquire conviction and certainty through the medium of pesonal experience.

All Muslims claim to believe in the existence of God ; but there are few who possess a certainty of conviction. Their belief does not extend beyond an assumption. Similarly no Muslim will deny belief in the life to come ; but few possess that assured certainty.

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Man does not know the exact nature of the rewards which lie in store for the righteous in heaven because they have been withheld from his knowledge (32 : 18) ; but although they cannot be understood in their full measure they can be comprehended to some extent. It is impossible for man to experience the intense heat within the sun ; but he can experience something of its glow even on this far away planet. Likewise the balm of paradise can be experienced to a lesser degree even on this side of the grave for God tells us in the Holy Quran that heavenly life begins right here.

The Holy Quran tells us that God is the Lord of all the worlds (1 : 2). Broadly speaking, there are two universes—the material and the spiritual. God is the Creator and Lord of all the innumerable galaxies of stars and planets spinning and revolving in space ; and He is also the Creator and Lord of all the spiritual conditions and stages in the realm of the spirit.

The eyes of the soul can see beyond the vision of the physical eyes into the intangible world of the spirit ; but still

their vision is extremely limited.

The polished lenses of the powerful telescope can penentrate deep into space beyond the vision of the naked eye ; but no telelscope can capture the immensity of the universe ; nor can the soul know of the full glory of paradise before it departs this world ; but it can experience a glimmer.

The greatest of all God's Messengers was the Holy Prophet Muhammad (may peace be on him). He was completely shrouded in the mantle of God's Grace. During his heavenly journey known as the *Mi'raj*, the thin but opaque veil which screens this world from the next was lifted and some of the unknown secrets of paradise were disclosed to him ; but it should be remembered that this was a spiritual experience seen in a dream and therefore does not contradict the Quranic verses which state that the blessings of the next life are hidden from man. The Holy Prophet Muhammad (may peace be on him) was the most righteous of all men and as heavenly life commences in this world for those who are truly righteous the Holy Prophet was not among those who belong only to this world and who think, see and hear only with their physical brains, eyes and ears.

LIFE IS A DREAM

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The Hereafter is the real and permanent abode because it is everlasting (11 : 109). It is the life of this world which has no permanency although man is inclined to think it is the real thing. Existence on this planet is no more than a dream for everything concerning it is temporary, evanescent and unstable. These same distinctions characterise a dream.

A dream appears to be real while it lasts. Joy and sorrow, pleasure and pain which are experienced in a dream are as real to the dreamer as they are to him in a state of consciousness. When he awakens he concludes that his nocturnal vision was not real ; but the unreal certainly seemed to be real as long as it lasted. Conversely, cannot that which seems to be real be unreal? May not our conscious experience be as much a dream as our unconscious experiences? When awakening from the dream world visited in sleep we exclaim 'Ah—it was just a dream!' Likewise when we awaken in the Hereafter might we not also

utter the same words relating to this life ?

This thought is well worth our reflective attention : If the unreal (a dream) seems to be real then may it not be possible that that which seems to be real (life) may also be unreal?

This planet on which we live appears to be a solid ball of rock and mineral ; but infact it is no more solid than the thinnest of gases. All substance is composed of atoms which are so minute that a million times a million of them make a lump too small to see. Not only are all atoms separated from one another by space but every atom itself is mostly space in the same manner as there is more space than matter within our solar system. Every atom is a miniature solar system which has its own planets (electrons) revolving around its nucleus. A grain of sand may be likened to a galaxy of stars such as the Milky Way which to the naked eye appears as a mass of light whereas in reality it comprises thousands of millions of stars so widely separated from one another that light travelling at 186,000 miles per second takes a hundred thousand years to travel from one end of this galaxy to the other.

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The vision of the eye is so restricted that the unreal appears real and the real appears unreal.

Like a dream this world is evanescent and unstable. Everyting is constantly changing and disappearing. Iron has been known to disappear completely through the process of rusting. The cells of the body are said to be renewed every so often producing a completely new body.

An object submerged in the ocean is encompassed by water ; and a dream is encompassed by a sea of consciousness. The dreamer enters the dream world from the realm of wakefulness ; and then he returns from the dream world to the realm of wakefulness. Likewise this life is immersed in the ocean of obscurity. Man comes from the obscure and returns to the obscure although the state he comes from and the state he returns to, may be different. In this respect there exists a parallel between the dream of life and the dream of sleep

Every nocturnal dream comes to an end ; so does every

form of life on this unstable planet.

How will this world come to an end? This question may be answered by another question : 'How does the nocturnal dream come to an end'? If this world is a propt of a dream—as it surely is—then its coming and going are as natural as the coming and going of the world visited during slumber.

HEREAFTER EVERLASTING

When it is clearly understood that this life is evanescent like a dream and that the life of permanent abode lies on the other side of the grave then humanity will cease concentrating on riches and worldly honour and take to heart God's counsel :

> 'O my people, this life of world is but a temporary provision ; and the Hereafer is certainly the home of permanent stay. (40 : 40).

Thousands of generations comprising billions of human beings have passed on to the great beyond. Not a single individual now breathing away its existence has long to live ; yet man is so engrossed with the embellishments of this life that he scarcely gives thought to the Hereafter ; and there are many who give no thought to it at all. Ah ! If man would but give attention to the Word of God :

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> 'And the life of this world is only a play and a sport, but surely the abode of the Hereafter is better for those who are pious. Will you not then have sense'? (6 : 33)

Reader ! Know it for certain that the Promised Messiah whose advent has been foretold by the earlier prophets including Jesus and Muhammad (may peace be on them) has appeared in these times in the person of Hazrat Mirza Ghulam Ahmad of Qadian. Let every God-fearing individual take heed and reflect time and time again on his words of advice :

> 'Always bear in mind that your death stands very near. You have no idea when that hour will come.'

These words of warning ring with truth yet few persons heed them. People do not like to think that their death may

be close at hand and they prefer to assume that long years lie ahead of them. But life is always short. Astronomers have been able to ascertain that the universe has been in existence for at least six thousand million years; and shortly they expect to have evidence available to prove that it has existed for a much longer period. The few score years which sometimes run the gamut of a life span amount to no more than a tick of the clock in relation to the age of the universe.

The Hereafter is no illusion or dream because it is a stable and everlasting world. There the soul will develop into a new creation according to its condition when leaving this life: and its development will also be subject to the Mercy of God. The purification of the soul should be man's highest goal in this life; and this special grace is attainable by all who earnestly desire it; but it only comes through complete submission and devotion to Allah. All other paths are closed. The Promised Messiah has emphasised the conditions necessary for spiritual purification:

> 'Turn wholly and solely to Him, so that you lose interest in this world. Become entirely His, living wholly for His will and pleasure, for His sweet sake, hating everything impure and sinful, for indeed He is Holy.' (Our Teaching)

> 'Let him who would walk on the right path, completely submit himself with all his faculties and powers to the will of God and then pray unceasingly and untiringly for the divine union and thus realize the reality of divine existence through divine assistance.'

(Philosophy of the Teachings of Islam).

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Only through submission to Islam can the polluted soul become cleansed of its impurities. Every Muslim should ardently desire and strive for self purification. This should be the real objective of living and the most dominant thought in his mind. Nothing else should be of greater concern to him; not even his love for family, wealth and property (9. 24). This philosophy is the quintessence of Islam.

GOD IS MERCIFUL

Islam teaches that God exercises His attribute of Mercy both in this life and in the next. On the other hand Christian preachers talk of everlasting hell and punishment. This belief divests God of His mantle of Mercy and reveals the blurred spiritual vision of Christian evangelists. Certainly evil doers and deniers of truth will experience some punishment; but when they have suffered their desserts they will be released from their torments. The Holy Prophet Muhammad (May peace and the blessings of God be upon him) is reported to have said that there will come a time when hell will be empty. All praise to the Beneficent and Merciful God of Islam.

Islam does not teach, however, that all souls in Paradise will enjoy the same status. God tells us in His Word, the Holy Quran:

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> 'And for all there are grades of rank according to what they did.' (46 : 20)
>
> 'Therein (paradise) they will hear no idle talk nor lying. A recompense from thy Lord—a gift in proportion to their works.' (78 : 36, 37)

In this respect the Holy Prophet has said:

> 'There are a hundred grades in paradise prepared by Allah for those who fight in the path of Allah and, in between each, is as great a distance as is between earth and heaven...' (Bukhari)

The Promised Messiah—the Holy Founder of the Ahmadiyya Movement—has also stressed this encouraging truth:

> 'Those who accept God here, who lose themselves in the divine love and who take their stand on the right path, have in store special honours which would not be attained by other people.' (The Will).

Islam encourages spiritual initiative; and every true Muslim hankers to be among the elect and looks forward to the special delights of the Hereafter promised to the distinguished servants of God. Anticipation of these fruits is in itself a taste of paradise on earth.

FRUITS OF PARADISE HAVE ROOTS IN THIS LIFE

There is a world of difference between wild grapes and sweet luscious fruit which hangs in bunches from the pruned vine. Likewise there is no comparison between the spiritual joys vouchsafed to man in this life and the sweet nectar of paradise in the Hereafter.

The Holy Quran has compared the blessings of paradise with the good things of this life. The analogy is symbolic but it is the only way of giving man some indication and understanding of the fruits of paradise. The rewards of the Hereafter will be embodiments of a person's conduct in this life; and so it is here where they have their roots. The righteous soul can taste the ecstasy of heaven while it still dwells in its mortal frame on earth; but the full abundance of joy in store for it cannot be known until death opens the gate to the garden of Allah. There the soul will recognise a degree of resemblance between these new joys and those experienced on earth. They will cry out:

'This is what was given us before' (2:26)

A few illustrations will help in understanding the philosophy of spiritual embodiment.

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Creation is the embodiment of thought. Every invention was once no more than an intangible thought in the mind of man; and from this state it came to be embodied into physical reality. Character is also the embodiment of thought. Vulgar thoughts become translated into course and indecent habits while noble and graceful habits are the embodiments of pure thoughts. Worry is the result of depressed thoughts while the sunny disposition materialises from cheerful thoughts. Everything is the embodiment of thought. The intangible materialises into the physical. As thought is the seed of achievement on earth so the soul is the seed of a new spiritual creation in the Hereafter.

To a great extent health is the embodiment of food. Man is not only what he thinks but he is also what he eats. Health flourishes or suffers according to the nature of the food absorbed into the system. However, health and food are not one and the same thing. The former is an embodiment of the latter; and in a more or less similar manner the blessings of the next life

are embodiments of the good things of this life. As there is a connexion between health and food which is discernible to the mind of man there is a connexion between the blessings of this life and the blessings of the Hereafter which will be cognizant to the soul after death :

'This is what was given us before' (2 : 26)

The blessings of paradise have their roots in this world; and a glow of their heavenly lustre may be felt by the righteous man while he is still on this side of the grave for, in truth, he has already forsaken this world through his dedication to God and discovered for himself that heavenly life commences right here.

All praise is due to Allah, the Lord of all the worlds.

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Significance of Prophethood

M. T. Ahmad

What is prophethood? It is a question on which there is a divergence of views not only among the Muslim *Ulema* but also among scholars of other religions which entertain at least some idea of prophethood. For instance, we read in the latest edition of the Encyclopaedia Britannica under the word 'prophet':

> "Prophet. A Greek word used in the Greek Old Testament to translate the Hebrew Nabi and consequently adopted into other European languages. In classical Greek it denoted one who uttering or interpretting an oracle, was believed to speak not his own thoughts but a revelation from without". (Encyc. Br. p. 586.)

Then referring to the definition of prophethood by Plato, the author says:

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> "And note Plato Timaeus 71 b., where he argues that persons who seek to give rational meaning to oracles "are not to be called prophets at all", but only those who speak in ecstasy". (p. 586.)

Then giving the history of the word 'prophet' the author says:

> "Prophet was the best word in Greek for rendering the Hebrew Nabi but the Hellenistic view of prophecy as ecstatic prediction obscured for centries the wealth of religious interest in the Hebrew prophets." (p. 586).

In contrast to the definitions given above Muslim scholars have also tried to define prophethood, but they are so divergent in their views that they do not agree on a single point. The divergence is due to the different angles of views held by these scholars concerning prophethood. Non-Muslim thinkers have tried to discover some common factors by keeping in view the superiority of some of the well-known prophets of the Old Testament over common people. Some of the Muslim scholars have done no better than repeat the Quranic definition of prophethood in

their own words and that, too, quite incompletely, while others have put up their own definition but so meagre that it leads us nowhere so as to have a clear-cut picture of the characteristics of a prophet. The brevity was adopted in order to avoid various objections. If Imam Razi has given us the philosophy of prophethood, Imam Ghazali hardly stands in need of giving any definition of prophethood at all. The Asha'rites do not go beyond saying :

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"To whomsoever of His chosen men God says, 'I send you to a particular nation or to all the people of the world,' or 'deliver the message to such and such a people,' or 'I appoint you to warn them' etc. and there is absolutely no mention, at all, of any ordeals such as seclusions, trials or privations etc. which a prophet may be required to undergo. But God chooses whomsoever He likes from His men. Prophethood is a gift of God which He bestows on His servants and He knows best whom He should choose."

Allama Shibli has probably given the gist of this definition in his own words, when he says :

> "To whomsoever God says, 'I send you with a mission or deliver my message to them' and such similar words. There is no condition affixed. Nor is there any mention of the natural capacity of the prophet to receive revelation. But God chooses whomsoever He likes for a prophet from His people." (*Al Kalam* p. 88.)

Dilating on the point Allama Shibli says :

> "According to this definition it is apparent that only a prophet can call a prophet a prophet. And it is quite true because this definition gives us no clue to distinguish a prophet from a non-prophet, not even the natural capacity of a would-be prophet is mentioned therein. On the other hand, Imam Razi holds that a prophet must have the capacity to understand the higher

> secrets. According to him a prophet is only he who has attained to the highest pinnacles of human progress theoratically as well as practically, who calls men to a true religion and who has the magnetic power to turn men from wrong to right." *Al-Kalam* p. 96.

But with the Asha'rites the miracle is the only criterion of the truth of a prophet. Imam Razi, however regards miracles as inefficient and very difficult to understood. *Al-Kalam* p. 96.

Ibn-i-Hazam on Prophethood

The well-known traditionist, Ibn-i-Hazam, defines prophethood as saying that God commissions a group of people of His own free choice *not because of any merit on their part*, He teaches them knowledge *without any effort or desire on their part.* It is something like our experience in a dream and then it really comes true.

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This definition shows that Ibn-i-Hazam, too, holds the same view as the Asha'rites. He too, does not believe in the natural aptitude of a prophet for securing the rank of prophethood as is apparent from the italicized words above.

But Syed Waliullah Shah of Delhi, Allama Razi and Imam Ghazali are all of the view that a prophet must have a natural aptitude for receiving the rank a detailed account of which will be given later on.

Sheikh Mohi-ud-Din Ibn-i-Arabi says :

> "Prophethood is God's speaking to a man. Literally it means an important piece of news or a high rank to which a man is entitled."

Lexicon Meaning of the Word 'Prophet'

The lexicons generally give two meanings :

(i) One who brings a message or news from God.
(ii) A high ranking personality.

Ibn-i-Kasir says that the word نبی (prophet) comes from

the word النباء Again he says, "It is probable that it may have been derived from the نباوة which means 'high-ranking'." According to the *Tajul-Aroos*, a prophet is a person who brings some news from God. The *Mufridat-i-Raghib* gives both the roots. The *Sarah* defines a prophet as one who is superior to all men of his time. The *Ghias-ul-Lughat* (Persian) says that a نبی (prophet) is one who brings a news or message from God, and one who is a high-ranking personality. This is because a prophet has a rank higher than that of any other individual in his time. The *Aqrab* with reference to the *Kulliat* by Allama Abdul Baqa says that النبوء means the news and it occurs nowhere in the Quran except where it refers to a prophet of high status.

Non-Muslims on Prophethood.

The idea of prophethood among the non-Muslims has already been briefly given from the Encyclopaedia Brittanica in the very beginning of this article. The author therein has tried to explain prophethood with a particular reference to the Old Testament prophets or in the light of the Greek idea of prophethood. But it is to be regretted that other religions, as for instance, Hinduism and Buddhism are all mum on this point. And even those scholars who have tried to write on the subject have not said a word about the nature of prophethood as conceived by religions other than Judaism, Chrisitianity and Islam. This is probably because Hinduism and Buddhism regard the founders of their religions not as prophets but as gods, with the only exception of Zaroastrianism which presents its founder—Zaroastar—as a 'prophet' only and their books clearly speak of the Founder as a 'God-sent' as is clear from W B. Hunning's statement:

> "Zoroastar believed that God had called on him to rally mankind to the good side and thereby to determine the outcome of the fight between the two principles". (Elev. Religions of the World p. 291.)

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It may safely be inferred from the above statement that in Zoroastrianism a 'prophet' is he who calls mankind to the good side and is addressed by God.

Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi on Prophethood

According to the definition of prophethood enunciated by the Promised Messiah and Mahdi and contained in the "Haqiqat-un-Nabuwat" by Hazrat Khalifa-tuI-Messiah II, a prophet is he who is characterized of three things :-

(i) He is frequently informed of unknown events.

(ii) The knowledge of unknown may consist of events giving warning to non-believers and bearing good tidings to believers.

(iii) God Himself may call him by the name of 'prophet'. Moreover his claim may be supported by the Holy Quran and the Arabic lexicon (*vide Haqiqat-un-Nabuwwat* pp. 70-76, 115,116,126,155,166).

On comparing the definition of prophethood as given by the Promised Messiah in so concise, exact and genuine words with those given by other Muslim scholars we find that it is the best of its kind as regards exactness and comprehensiveness. According to the Asha'rites a 'prophet' is he who is called as such by God. This is no doubt one of the fundamental essentials of prophethood but it lacks other essentials of which the non-prophets may be enabled to avail themselves. The Promised Messiah's definition of prophethood is not confined to this only but it is characterized of the frequent and intensive knowledge of the unknown and of certainty and surety so that it can definitely be distinguished from the uncertain and ambiguous conjectures of palmists and astrologers.

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According to the Encyclopaedia Britannica although it is essential for a prophet to correctly interpret the text of the Law, but the definition lacks such essentials as frequency, intensity, and certainty which are absolute essentials of prophethood. And, according to Encyclopaedic definition if a person makes a prophecy only once during his life-time and, by chance, it comes to be true, he may be regarded as a prophet. Moreover it offers no criterion whereby to distinguish between a true and a false prophet. Just possible a false prophet may ascribe a wise dictum to God and, by chance, it comes true, then

there is every likelihood of a lay man being deceived by this definition but the definition given by the Promised Messiah leaves no room for doubt, for according to him, knowledge of the unknown must also be frequent, sure and certain, and the additional quality of bearing glad tidings to believers and giving warnings to non-believers makes it all the more definite and exact and gives us a criterion to distinguish between a true and a false prophet. It is, therefore, unreasonable to believe that even a false prophet can satisfy all the three essentials which have their source in the Holy Quran itself, for iustance, the frequency with which the knowledge of the unknown, is revealed to a prophet has been educed from the Quranic verse

ولا يظهر على غيبه احداً الا من ارتضى من رسول

"He reveals not His secrets to anyone, except to him whom He chooses namely a Messenger of His."

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But there is a world of difference between the two definitions, the one given by the Asha'rites is partial and incomplete while the other given by the Promised Messiah is comprehensive. Moreover, the Asha'rite argument that personal aptitude for prophethood is not compulsory is against reason while the definition given by the Promised Messiah contains nothing unreasonable and is in consonance with reason and observation. It is applicable to all the prophets of yore who are commonly believed by the Jews, the Christians and the Muslims. In short, this definition gives a true picture of the Islamic idea of prophethood. The fact of the matter is that there is no basic difference between any two definitions, whether Islamic or non-Islamic, the only difference is in the description of either quality or quantity, or in the use of technicalities or otherwise. When we say that a certrin definition is incomplete it does not mean that it is wrong, but it only means that it is technically incomplete.

In the end it may be in the fitness of things to give a gist of all the statements mentioned hithertofore, so that they may ever be present in our memories and be a help in arriving at a correct decision.

1. A prophet speaks out what is revealed to him, by

God. He does not not speak out of his own mind.

2. He speaks of things which are grand.
3. A prophet is he who is called as such by God.
4. A prophet is he who calls men to goodness at God's bidding.
5. A prophet is superior to all men of the world of his time.
6. A prophet publishes prophecies about unknown things and that frequently.
7. Natural aptitude is non-essential. But this is the only view which is against reason.
8. Natural aptitude is essential for a prophet. He is theoratically as well as practically on a higher level of morality.
9. He possesses spiritual power which is non-existent in other men. Such men appear in the world after long intervals.
10. The nature of prophethood is incomprehensible. It is something beyond human understanding. Only God knows what natural aptitude is for its attainment. (Ghazali's Maa'rijul Quds).

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Prophethood and the Law (Shariah)

After a brief discussion of the nature of prophethood it becomes easier to solve the question whether it is necessary for each and every prophet to bring Shariah or the Law. Taking into consideration all the view-points concerning prophethood the answer to the above question is in the negative. Not a single view-point supports the idea that each and every prophet must, of necessity, bring the Law with him. The author of the Al-Nibras, however, states that there are two categories of prophets, for one of which it is essential to bring the Law. Thus giving the definition of a Rasool (Messenger), the auther says : "God raises a Rasool (messenger) for the people so that he might teach them the tenets of the Law and give them a book containing those tenets but not so in the case of a نبی (prophet)." At

this stage we do not cancern ourselves as to the correctness or otherwise of this view but this much is clear that even those who deem it necessary that a prophet must bring down the Law, are of the view that only one category of prophets are entitled to bring the Law, and not all the messengers of God. So there is no divergence of views on the point that it is not essential for each and every prophet to bring the Law with him. All religions are agreed on the point. And it may safely be asserted here that not only Jews, Christians and Muslims but all the votaries of different religions of the world who believe in a redeemer to appear in the latter days, believe in the advent of a a non-Law bearing prophet who would appear in the latter days.

Prophethood—a gift of God and the highest rank.

Whatever the nature of prophethood, no sensible man would ever deny that it is a great gift of God and whoever is wrapped up in this mantle becomes the recipient of divine favours and bounties. He is superior to all individuals of his time. And God's mantle is the best of all mantles any individaul is clothed in. Muslim Scholars who have pondered over the nature of prophethood have so much extolled the gift that with them even natural aptitude is not necessary. Vide Asha'rites' definition of prophethood :

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> "Natural aptitude is not essential. But God chooses whomsoever He likes from among His men." (*Al-Kalam p. 70*).

Syed Wali-Ullah Shah of Delhi says :-

> "After centuries God raises a man who is fit to receive the revelation of God. He is the favourite" of God, being educated and taught by Him."
> *(Hujjatullahil Baligha)*

The only difference between the definitions given by the Asha'rites and Syed Wali Ullah Shah is that the latter holds natural aptitude as essential for prophethood while the former do not. Ibn-i-Hazam holds that God raises a certain man to the rank of prophethood of His own free choice without any reference to his personal aptitude. Acccrding to him prophethood is a gift of

God. This view is to a certain extent supported by the Holy Quran also. For according to the Quranic verse

ويختص برحمته من يشاء من عباده

the selection of a prophet is based on the mercy of God and according to another verse of the Quran prophethood is termed as award, or gift of God.

Owing to the paucity of a definite discussion on the subject of 'prophethood' in other religions it may not be possible to describe prophethood as an award or gift of God but the importance attached and the high rank granted to prophets in their books are sufficient to prove that prophethood is the highest gift of God which can be bestowed on human beings.

Now, according to the Bible the wickedness of the world provoked God's wrath :

> "And it repented him that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created, from the face of the world ; both man and beast, and the creeping thing and fowls of the air ; for it repenteth me that I have made them. But Noah found *grace* in the eyes of the Lord". (Genesis 6 : 61).

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This grace multiplied to such an extent that the Lord said unto Noah,

> "Come thou and all thy house into the ask ; for thee have I seen *righteous* before me in this generation. Genesis 7 : 1.

Then the word of the Lord came down to Abraham and he said to him,

> "And I will make of thee a great nation, and I will bless thee, and make thy name great ; and thou shalt be a blessing. And I will bless them that bless thee, and curse them that curse thee." (Gen. 12 : 2-3).

Then the Lord threw His mantle of mercy and grace on Isaac. Then He appeared to Jocob and blessed him.

In short, the study of the lives of the Israelite prophets reveal to us that God seems to be particularly kind to His people who are called prophets. It appears that grace, blessing honour, gift and prophethood are all synonymous words. Great are the honours that God Almighty has bestowed upon His creation but the greatest gift that He has ever bestowed upon His men is what is known as 'prophethood'.

And there is, yet, another way of judging the importance and greatness of this gift. Even in our own times when religion is only a word that could be found only in the pages of a lexicon and people of the world have engrossed in their worldy affairs the love of the prophets and the reverence in which they are held, is deeply ingrained in their hearts and the lovers of prophets feel honoured to die for the vindication of their honour. Leave alone the religion of Islam which is a living religion, even the votaries of religions, other than Islam, have a smouldering fire in their hearts which may be rekindled at a moment's notice. A Christian who does not believe in the Christian dogmas and to all intents and purposes is an atheist, will find the love of Christ deeply ingrained in his heart.

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In brief, prophethood is a gift of God and perhaps the best of gifts that could be aspired after. But it is the greatest irony that a nation who claims to be the best of all the nations of the would should find the gates of prophethood closed upon it. The Muslim commonity which claims to be the 'chosen one' of God and whose religion—Islam—is a living religion while all other religions of the world are practically dead and their votaries have either incurred the displeasure of God or have gone astray, who believe that the great gift of God—Prophethood—has invariably been bestowed on other communities, should in one breath hold that the doors of prophethood have been closed upon the best of communities! The gift of God which was so lavishly showered on previous *Ummahs* (communities), the gift which became the proud heritage of the Jews, which was invariably and freely bestowed on Abraham and his descendents, is denied to the followers of Muhammad, "the Seal of Prophets" and the best of creation. How paradoxical.

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Poem

(*The Promised Messiah*)

My Beneficent Lord, my life is but an humble offering to Thee,
What hast Thou spared for me that I should spare anything for Thee?
Every desire and every wish for which I prayed to the Invisible.
Every longing that my heart determined to ask
Has been achieved through Thy Magnanimity,
Indeed Thou hast honoured this humble but with Thy Gracious visit.
Nothing did I know of love or loyalty,
It is Thou Who hast filled my bosom with the wealth of Thy love.
Thou Who hast turned this base clay into gold,
It was Thy Beauty that lent beauty and grace to me.
The refulgence of my heart is not due to my piety or penance,
It is Thou Who hast illumined me with Thy favours and Thy gifts.
Hundreds of Thy favours have been showered on this mortal frame of clay,
My soul and my body owe gratitude to Thy unfailing kindness.
Easier is it to renounce the two worlds, if Thy pleasure
Can be had by me, O my refuge, my shelter, my peace!
What avail are the spring and flowers to me?
I am ever in the garden contemplating Thy Face.
Would I care for any one who can teach?
I have received tuition from my Lord and Protector.
The eternal benevolence has drawn so near to me,
That the Voice of the Lord reaches me from the farthest nook and corner.
O God make me firm at every step.
May the day never dawn when I should fail in my bond to Thee!
If Thy lovers have to lose their heads for daring in Thy name,
Then I would be the first one to proclaim his love for Thee.

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Fulfilment of a Great Prophecy

"Ahmadiyya Sheds Light"

Sheikh Naseeruddin Ahmad

Before anything else let the readers peruse the following mighty prophecy of the Promised Messiah, which foretells about an extraordinarily amazing task to be performed by his followers in the field of propagation of Islam:

> "Let the whole world bear witness that I prophecy in the name of the Lord of earth and heavens that He will spread my followers all over the world and make them overcome other people by reasons and arguments.
>
> "The days are approaching, nay, are very near, when the religion of Islam '*preached by me*' will be the only religion that will be regarded with honour upon the face of the earth.
>
> "Almighty God will bless this religion and this Movement in a wonderful manner, and will bring to naught every one who thinks of destroying it. The victory which it will gain will be a lasting one and its supremacy will continue to the end of the days."

We could find three broad lines in the above quotation, that:

1. The Ahmadiyya Movement will spread all over the world.
2. The followers of the Promised Messiah will overcome all others on the point of reasons and arguments.
3. The religion of Islam, as presented by the Promised Messiah, will top others in receiving honour and respect.

The first one has clearly seen its fulfilment, as the followers of the Promised Messiah could now be found in almost every part of the world. The second one has also been fulfilled with full prominence. Besides throwing challenge to the followers of

other religions all over the world, to answer the irrefutable arguments in support of Islam, the Ahmadiyya Missionaries called every opponent of Islam for a public contest in bringing forth the practical evidence, enabling the seeker after truth to find where it lies. But even the most leading evangelist, Dr. Billy Graham, who was out to prove the truthfulness of Christianity on all grounds, refused blankly to hold a public contest wtih the Ahmadiyya Missionaries in East and West Africa, on the acceptance of prayers.

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Now the third part of the prophecy has also started meeting its fulfilment, when the outsiders have started appreciating openly the activities of our Mission work in the country of its origin and abroad. To provide the readers with a glimpse of it some of the remarks of some personalities of very high rank, in Sierra Leone, are reproduced below :

1- In his message read in our Annual Conference, in Sierra Leone, in 1961, Sir Milton Margai, the First Prime Minister of Independent Sierra Leone, said :"....."I most heartily congratulate you..... I am very glad that your Mission has been taking increasing interest in the spiritual, educational and cultural life of the people of Sierra Leone. I extend to you all my sincere greetings and wish you success in all your deliberations....."

2- In a statement, on the Independence of Sierra Leone, the Deputy Prime Minister of Finance the Hon. M.S. Mustapha said :

> "It was in 1921 that the first Ahmadiyya Missionary arrived in this country to be followed by another in 1935. Since that time the Ahmadies have spared no pains in enhancing the value of Islamic ideals and education in this country.....
>
> "The Ahmadiyya Movement was founded in India in 1889 and its apeal is great. Taking an objective view of its activities here in Sierra Leone I can emphatically say that its most admirable features are, its RELIGIOUS TOLERAFCE for other religious sects, be they Christian or Muslim ; its contribution to education and its efforts towards the ACHIEVEMENT OF UNITY.

These are high ideals to which I whole - heartedly subscribe.

"Independence for Sierra Leone has been made possible through Unity of Purpose coupled with hard work. And at this time when all Sierra Leoneans and Sierra Leone's well-wishers are rejoicing over this country's emergence into nationhood, it is inspiring to have the Ahmadiyya Mission in our midst contributing their own quota towards the over - all development of Sierra Leone".

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3- On the same occasion of Independence Hon. Kande Bureh, the then Minister of works stated :

"I have profound respect for the Ahmadiyya Movement Most of our Timne converts are really reformed. During my administration as Timne Chief I seldom have any complaint 'against them.

A faith is measured by the action of the converts. Ahmadiyya is a real Islamic faith for the benefit of the world."

4- The first Muslim Mayor of Freetown, the Capital of Sierra Leone, in one of his papers read by himself in the Ahmadiyya Annual Gathering in 1961, said :

"We Muslims who have been brought up in the orthodox have not been too ready and eager to receive the old truths presented in a new dress forgetting that God fullfils Himself in many ways lest one good custom should corrupt the world. And so it happened that in the year 1921 when a lone Missionary of the Ahmadiyya came amongst us he was not readily received with open arms, but was treated with our customary reserve and aloofness.

"But the early beginnings of 1921 have grown and developed until today we see the beneficent work of the Ahmadiyya everywhere in Sierra Leone in the Provinces and in Freetown. *Truth to tell, the Ahmadiyyas have shed new lights upon the meaning and purpose of*

Islam and have demonstrated that a good Muslim while he should be versed in the original language of Islam and its literature should not neglect to fit himself and his community for life in the modern world of today.....

"Whatever private views any of us might entertain of the Ahmadiyyas, we must all of us bow sincerely and revetently to the Ahmadiyyas for pointing out to us Muslims here the way of progress which we must tread if we have to be considered the equals of any community in shel country.

"Is it not a striking fact that aithough Islam has held the field in Sierra Leone since its foundation, it was left to the Ahmadiyyas to start the founding of schools for the teaching not only of Arabic but also of other normal school subjects throughout she country. Go wherever you will, whether along the Scarcies river or towns sited along the Sewa or in Freetown and other parts of the country and will find efficient primary schools functionaing as a direct result of the efforts of the Ahmadiyyas. These schools, to say the least, are no whit inferior in efficiency to those run by other well established subsied bapies in the country.

"What is to the lasting and great credit of the Ahmadiyyas is the fact that they have energetically gone to the extent of establishing the only Secondary School in Sierra Leeue directly under the auspices of practising Muslims.

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"If ever there was any doubt as to the sort of equcation a Muslam should have, the Ahmadiyyas have demonstrated fully and satisfactorily that the better educated a man is, the better Muslim he should become.

"Generally speaking because of the superior advantages and training the Ahmadiyya Missionaries possess the better they have been able to see that Western Education is not an enemy of Islam but should be the means of providing the background for a better under-

standing....."

"The fact that the Ahmadiyyas now possess a Press of their own and can produce locally a newspaper and literature both in local vernacular, in English, the official language and in Arabic, is evidence of their farsightedness in practising the method of peaceful penetration for extending and consolidating the Mission of Islam in this country.

"We should all congratulate the Ahmadiyyas in being able to recruit a distingnished Doctor for service in this country in aid of the cause of Muslims in particular and Sierra Leoneans in general.

"I have gone to the trouble of enumerating some of the achievements of the Ahmadiyyas in our midst. The question now is, 'How do we react to all this? What should the achievements of the Ahmadiyya mean to us here?

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"These are questions each one of us here should attempt to answer. I leave them to you and trust that before long we shall see tangible signs of the awakening among our people, the Ahmadiyyas have been able to accomplish."

5. The Paramount Chief, Abu Baimba III of Bo, Kakuwa Chiefdom, in one of his messages to our Mission in Sierra Leone, said :

"My most hearty congratulations for the wonderful work your Mission has done to this country. The light that the Mission has thrown in the spiritual and educational fields in this country is worth praise.

"I have seen with my own eyes the advancement of the Muslims of this country through your Mission from the very start of it and I could safely say that the wonderful task done for Islam, all over the world, by the followers of Mirza Ghulam Ahmad, the Founder of the Ahmadiyya Community, is a clear sign of the truthfulness of his claim of being Mahdi, a Reformer from Allah in this Age.

"I wish you every success in your undertakings."

6. The Chairman of Bo Town Council, Sierra Leone Prince J. Williams said:

On the historic occasion of Sierra Leone's Independence I am happy to say, 'Hats off to the Ahmadiyya Mission'. They have every reason to be proud of the wonderful part they have played in educational and cultural development of our country.

Hard work, self-sacrifice and co-operation which have always characterized their activities will undoubtedly continue to yield such dividends in future years."

7. Mr. M. H. D.Alghali, Provincial Education Secretary and later on High Commissioner of Sierra Leone in Nigeria. said:

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" I have been watching the Ahmadiyya Mission with keen interest. Starting off with all the obstacles and struggle attendent to a new venture, the Mission has within a comparatively short period of time surmounted them all and is now forging ahead.

" As Provincial Education Secrctary (SWP) I can say without fear of contradiction that in the educational field this Mission is a force to reckon with. Whilst congratulating the authorities ... I pray for their continued prosperity and success to play a more worthy role in an Independent Sierra Leone.

" when I go to Nigeria as High Commissioner for Sierra leone, I shall still think of the Ahmadiyya Mission in Sierra Leone."

8. Al-haj Sheikh Jibril Sesay, the General Secretary of Sierra Leone Muslim Congress, delivered a speech, inspiring the faith and spirit of action in the mind of listeners at the Annual Ahmadiyya Conference held in February, 1961. In this speech, while commending the activities of the Ahmadiyya Missionaries he said:

" Muslim brethren, I cannot be just to myself if I fail to confess that Conference of this nature would not only,

> if encouraged, solve the dogmatic differences, which are always nursed by ill-informed religious fanatics but will also harmonise the various Islamic denominations into a stronger Islamic Unity which will serve as an everlasting symbol of the Missionary activities of the Ahmadiyya Mission throughout the length and breadth of Sierra Leone."

None of the above mentioned personalities is the member of the Ahmadiyya Community but all of them have liberally confessed the impact of Islam in Sierra Leone as presented by the followers of the Promised Messiah and thus provide the practical evidence of the fulfilment of the mighty prophecy of the Founder of the Ahmadiyya Movement in Islam.

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Islam

Eva Ashton Ameena, Washington

I pray the prayer the Muslims do,
East has met West, I know, do you?
A mosque in America is here to stay
Islamic temples, Islamic culture until Judgement day.

Allah is all-Seeing, and Islam I embrace,
To me is like receiving a state of grace.
There will be glory when I meet Allah face to face.
From within my being comes a cry and lament,
To seek the eternal light before my life is spent.

From the east men walk with beauty in this state,
East has met West perhaps its not too late.
Allah is all-Knowing as the world gropes in the dark,
Great citadels have been built but where is love for a lark?

Love for a sparrow who falls in the city's dust?
Has been forgotten, for the world lusts,
Lust for power, lust for greed, has almost destroyed Islamic seed,
The seed of Islam is rare, fragile yet strong.

It leads men in a guided direction to know right from wrong.
The flower born of Islamic love and beliefs
Is beyond compare but must be reached,
For men who need sanctuary and relief.

For the toil, pain and passion of life today
Are man's dreams of tomorrow, Islam, in this state must be conveyed.
The cry of all men is to feel no pain
Islam teaches men laws to abstain.

Cultivation will be reached when there is no disease,
When a man and woman of opposite races can choose whom he please.
So I sing a hymn, a chant to the East and West
And pray Allah will reveal the rest.

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Islam - A Universal Brotherhood

Khwaja Zahur-ud-Din Butt

"Verily All Muslims are brethren, therefore make peace between your brethren." (49 : 11)

The sublime equality and fraternity which exists between Muslims have been the wonder and admiration of many people. The non-Muslims cannot understand why other creeds have miserably failed whilst Islam has actually brought about desirable goodwill and fellowship. There is absence of racial or colour prejudices among Muslims. A white man is no better for having a white skin, neither is a black man nobler for the presence of this pigment. A yellow man is as much a creature of God as any other. The question of nationality is of no importance. Islam places all human beings on the same level in individual and national matters. Thus the Holy Quran says :

> "Verily all Muslims are brethren, therefore make peace between your brethren". (49 : 10)

> "O men, we have created you from a male and a female and have made you clans and tribes that you may recognise each other. Verily the most honourable among you in God's sight, is the one who is most careful of his duties."

Western writers have paid glowing tributes to this aspect of the teachings of Islam."

G. W. Leither in his lecture on Muhammadanism, speaking about Muslim charity and equality, says :

> "With regard to social gradations the rich man is considered to be the natural protector of the poor and the poor man takes his place at the table of the rich man. Nowhere in the Muhammadan society is there any invidious distinction between the rich and the poor and even a Muhammadan slave is not only a member of household but also has far greater chances of rising to a position in the Government or in society than an English

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pauper... In the mosque there is perfect equality among worshippers, there are no pews, the Imam of the place or any other worshipper may lead the prayers and nothing can be a more devotional sight than crowds of Muslim worshippers going through the various genuflexions with perfect regularity and silence."

In his book entitled *Turkey* in the chapter on the "Faith of Islam", Julius R. Van. Milligen writes as follows :

"The lurious inhabitants of the east who in his selamlik is wont to recline on cushions does not pass in the House of Cod to tenant crimson lined and well padded pew, he takes his place among the crowd - the effendi stands besides the water carrier, the boy near the charcoal vendor - he is but one item among many ! He arrogates to himself no honour in the temple where all men are as one family".

In her book entitled "Islam" Miss Annie Smail writes :

"There is another Christian idea suggested by a study of Islam, which emerges from the last, the idea of the brother-hood of the Father's children. This is of the very essence of Christianity as it is of Islam, but has never been carried into effect in the same magnificient manner. There are various illustrations of this.

"The absence of all caste distinction in Muslim Society, the kindly relations which exist between master and servant, rich and poor, Muslims of various races. Christianity has much to learn in these directions. Again the desire to bring men within the brotherhood is a passion with every true Muslim—There is no caste in Islam, neither the Eastern, nor the Western form of that system. Each man stands the same relation to God Who rules him and the consequent brotherhood is a very living real thing. Poor and rich are not

divided, to be poor is itself a claim and if a poor man comes to a rich man for aid, the richman regards it as a favour. The laws of hospitality are most noble, strangers are assured in any Muslim House a welcome, a meal, a rest and, if need be, even of clothing. Hospitality is an act of worship. The aged are held in beautiful revernce; the poor and especially the orphans, are cared for as a religious duty. At the home patriarchal system still rules, the servant is a part of the family and is treated with kindness. Is he not a brother in faith?

"The Muslim is never ashamed to confess his faith. His devotion to God and his loyalty to the Prophet are not matters too sacred for conversation. They are his deepest life, wherefore should he shun reference to them. When as much can he said of the members of each Christian church, much will be gained."

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Ahmadiyya Muslim Mission News

Europe

FEB.—1964.

ENGLAND: Imam : Ch. Rahmat Khan
Deputy Imam : Mr. B.A. Rafiq.

Several visitors including some prominent dignitaries came to the Mosque. The Deputy Imam Mr. B.A. Rafiq welcomed them and replied to their questions about Islam and Ahmadiyyat. Some of the visitors were interested in the Islamic idea of fasting. The Deputy Imam explained to them the philosophy of the Islamic fast and the part it plays in the spiritual development of an indivi dual. Later the visitors were presented literature about the Ahmadiyya Movement in Islam.

The Imam and the Deputy Imam were invited by some societies and schools to speak about Islam.

Daily and Friday prayers were regularly offered in the Mosque. the Muslim Herald for the month of July was published and sent to the readers.

Eid-ul-Fitr prayers were attended by a large number of people who came from all parts of England to attend the Eid prayers. The people attending outnumbered the space provided for the prayers. After prayers the Imam delivered the Serman. He explained the significance and importance of Eid in the life of a Muslim. Later, the guests were served with refreshments.

The Eid celebrations received wide publicity in the Press.

SPAIN: Imam : Ch. K. I. Zafar

The Imam was invited to address a meeting of the Hispano Arab Institute, Madrid. The Imam spoke on the message of Islam and its significance to the mind of a modern man. He further told the audience that the Promised One for whom all the nations of the world are waiting, has already appeared in the person of

Hazrat Mirza Ghulam Ahmad of Qadian, whom God has raised for reformation of the present age. After the lecture the Imam replied to the questions raised by the members of the Institute.

Many visitors visited the Mission House. They were shown round the Mission House and were presented literature on Islam.

Daily and Friday prayers were held as usual. Besides the Ahmadies the Eid prayers were attended by four non-Ahmadi Moroccans.

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Weekly Sunday meetings were held and were regularly attended by the members of the Movement.

HOLLAND : Imam : Mr. Q.U. Hafiz.
Deputy Imam : Mr. Salahuddin Ahmad.

During the sacred month of Ramazan, besides the other prayers, the *Tarawih* was also regularly offered.

The Eid prayers were attended by Muslims from all over Holland. The celebrations received wide publicity in the press, radio and television.

Daily and Friday prayers and meetings were held regularly and were attended by all Ahmadies. A reception in honour of Pakistan's Ambassador to Holland was arranged at the Mission House. Besides some ambassadors, a number of local dignitaries also attended the reception. The Ambassador speaking at the occasion praised the work of the Ahmadiyya Movement.

A religious symposium was arranged by the Dutch television authorities, the Deputy Imam and 3 Dutch Ahmadies represented Islam.

Two Dutch Christians have joined the ranks of Islam. Alhamdolillah.

February issue of the monthly Al-Islam was published and despatched to the readers.

GERMANY : Imam : Ch. Abdul Latif.
Deputy Imam : Mr. Masud Ahmad.

A group of students from a local school came to see the

Mosque. They were welcomed at the Mission House by the Imam, who, after showing them round the Mosque answered their questions about Islam and about the Movement. Afterwards they were given light refreshments.

The Eid prayers were offered both at Hamburg and at Frankfurt. The Eid celebrations were given a wide coverage in the national press and radio.

Daily and Friday congregational prayers were regularly held at both the mosques.

Mr. Masud Ahmad was invited to address the First Year students of a local college. After his talk on Islam he replied to the various questions raised by the class.

An Arab Muslim joined the Movement at Frankfurt. Alhamdolillah.

February issue of 'Der Islam' was published and sent to the subscribers.

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SCANDINAVIA : Imam : Syed Masud Ahmad.

Daily and Friday congregational prayers were regularly held at the Mission House.

Regular weekly meetings were held at the Mission House Mr. A. S. Madsen and Mr. Ibsen addressed these meetings.

The weekly classes in the Quran and Arabic were regularly held.

Mr. A.S. Madsen was invited to speak before the scholars of a Copenhagen College. He spoke on the message of Islam. Eid prayers were ofiered in a hall near the Mission House. The prayers were led by Mr. A.S. Madsen and were attended by some seventy persons. Later the guests were entertained to lunch at the Mission House.

Mr. S.M. Erikson and N.A. Bolstad editted and published the Monthly Aktive Islam.

SWITZERLAND : Imam : M.A. Bajwa.

During the Ramazan, Muslims from all over Switzerland

continued visiting the Mosque to attend the *Tarawih* prayers.

Eid prayers, led by the Imam weae attended by about four hundred persons. The Imam explained to the audience the philosphy underlying the Eid celebrations. The guests were later served lunch at the Mission House. Thirteen national newspapers reported the Eid celebrations.

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Four scholars from the Missionay University, Zurich, visited the Mosque. They were shown round the Mosque by the Imam. Later the Imam had two and a half hours discussion with them.

Daily and Friday prayers were held as usual.

A Young Child Passes away

We are extremely sad to note that Syed Mashhood Ahmad, the young child of Syed Masud Ahmad, Incharge Scandinavia Mission, has passed away at Rabwah.

We offer our heart-felt condolences to the bereaved parents. May God bless his soul. Amen!

BOOKS ON ISLAM AND ON COMPARATIVE RELIGIONS

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